

XXXV.

MEMOIRS OF LITERATURE.

MONDAY, November 6. 1710.

BIBLIOTHEQUE CRITIQUE,
ou Recueil de diverses Pieces Critiques,
dont la plupart ne sont point imprimées,
ou ne se trouvent que très-difficilement,
publiées par Mr. DE SAINJORE,
qui y a ajouté quelques notes. Tome
troisième. Paris, 1710.

That is, *A Critical Bibliothegue, or a Col-
lection of Critical Pieces, most of which were
never before printed, or are grown very
scarce, publish'd by Mr. DE SAIN-
JORE, who has added some few Notes
to them. The Third Volume. Paris, 1710.
in 12^o Pagg. 556.*

M. SIMON, who thought fit to conceal him-
self under the Name of *Sainjore*, is the Au-
thor of this *Bibliothegue*. The First and Se-
cond Volumes came out in the Year 1708, and the Third
and Fourth were lately publish'd. There are several Pas-
sages in the Two last, wherein the Author reflects upon
the *Benedictins*, and many private Persons. Besides, he
makes very free Observations upon Relicks, and some
Practices of the Church of *Rome*; and mentions some
Particulars, the Discovery whereof must needs be unac-
ceptable to several People. 'Tis therefore no wonder, if
this Work has been condemn'd and suppress'd, as soon as
it was publish'd. The Third Volume, of which I am to
give an Account, contains XLII. Chapters. I shall take
notice of the most remarkable Passages, and enlarge more
or less according to the Nature of the Subject.

I. The Case of the Prince of *Newburg*, Abbot Com-
mendatary of *Fescan*, against the *Benedictins* of the Con-
gregation of *St. Maur*, takes up the first Chapter. That
Piece was printed at *Paris* in 1675. but it is grown so
scarce, that *M. Simon* thought fit to reprint it in this Col-
lection; because, says he, it may be of great use to the
Bishops, Abbots, and other Clergymen, who are often
engaged in Law-Suits with the *Benedictins* of that Con-
gregation.

II. The Columns of *Seth*, mention'd by *Josephus*, make
the Subject of this Chapter. That Historian says they
were set up in the Land of *Siriad*; but that Country is
unknown to us. Our Author Conjectures that the *Jews*
contrived these Columns from those of the *Egyptians* men-
tion'd in a Book of *Manetho*, entitl'd, *Of the Interpretati-
on of the sacred Books of Mercury the Second*. If we may
believe *Manetho*, who was an *Egyptian*, *Mercury II.* com-
posed his Books from the Inscriptions, written by *Mercu-
ry I.* in the Sacred Language of his Country, and placed
in the Land of *Siriad*. Thus we read of a Land of *Siriad*
in *Egypt* as well as in *Judaea*; but 'tis no easy thing to
know in what Part of that Countrey it was. However,
if the History of *Manetho* is genuine, the Land of *Siriad*

must be look'd for in *Egypt*. 'Tis impossible to know
whether the *Egyptians*, or the *Jews*, are the first Contrivers
of those Columns. What seems to be certain, says our
Author, is, that *Josephus*, who mentions the Columns of
Seth, has inserted in his Works several things, which he
took from the *Egyptians* and *Hellenistical Jews*. He is also
accused, not without Reason, of applying to his Nation
what *Manetho* says of the Kings Shepherds of *Egypt*, and
of metamorphozing *Egyptians* into *Hebrews*. He, or some
Hellenistical Jew before him, might have done the same,
with respect to the Columns in Question.

III. The Author thinks, that most of the Apocryphal
Books, ascribed to the Patriarchs, and quoted by the An-
cient Fathers, were forged by the *Hellenistical Jews*, or those
half-Christians, who took many Things from those *Jews*,
and from the *Platonick Philosophers*. Such were the
Gnosticks, so famous in the very beginning of Christiani-
ty. It were to be wish'd, says *M. Simon*, that those An-
cient Apocryphal Books were still extant: They would
be of great use to clear many Passages of the Fathers,
especially in *Clement Alexandrinus* and *Origen*. We have
still a long Fragment of the Book of *Enoch* in *Synce-
llus*, full of magical and cabbalistical Superstitions unworthy of
that Patriarch. Father *Kircher* undertook to prove the
Authenticity of that Book. *St. Jerome* had quite another
Notion of it; for he observes, (*In Catal. Script. Eccles.*)
that most People rejected the Epistle of *St. Jude*, because
they could not believe that he would have quoted such a
spurious Book. That Father supposes in another place,
(*Comm. in cap. 1. Ep. ad Titum.*) as a certain thing, that
the Book of *Enoch* was Apocryphal; and that the Apostles
did not scruple to quote such Writings. *Origen* menti-
ons that Book with great caution; but *Tertullian* (*Lib. de
hab. mul. c. 3.*) and other Ecclesiastical Writers, are very
fond of it. It was generally believed in those Times,
that the Angels had assumed human Bodies, and married
Women. This Opinion was countenanced in the Book
ascribed to *Enoch*; which seems to be the true Reason
why those Ancient Fathers express'd so great a Zeal for
that spurious Piece. But that very thing may make one
Conjecture, that the Book of *Enoch* was forged by the
Hellenistical Jews, who invented that Story from a Passage
in *Genesis*, which they misunderstood. Nay, the Forge-
ry might be ascribed to some Christians, especially to the
Gnosticks, who brought into the Christian Religion the
Opinions of those *Jews*. *Kircher* was so extravagant, as
to maintain the Truth of the above-mention'd Opinion
concerning the Marriage of Angels: That Jesuit made
it his Business to assert several Paradoxes. *St. Augustin*
(*de Civit. Dei Lib. 15 c. 23.*) infers from the Authority of
St. Jude, that *Enoch* writ a Book; but he believes it had
been interpolated. The Fragments of that Book, that are
extant in the *Last Will of the Twelve Patriarchs*, an Ancient
Piece, quoted by *Origen*, seem to intimate, that it was
written after the Death of *Jesus Christ*. Those Frag-
ments contain only some moral Precepts, and the Pro-
phesies relating to the *Messias*: But it appears from other
Fragments of the Book of *Enoch*, that there were many
Things in it, shewing the Antiquity of the *Jewish Nati-
on* in Opposition to the *Egyptians*, who pretended to have
invented Astronomy, Magick, and many other Sciences.
This is the Substance of the III^d Chapter.

IV. In the Fourth, M. Simon mentions a Collection of Letters written by Isaac Vossius to M. Bigot. Vossius says in one of those Letters, that he had been desired, in M. Simon's Name, not to write against his Critical History. M. Simon denies it; and at the same time observes, that the Canon of Windsor had a great Skill in polite Learning, but was not sufficiently qualified to write upon the Subject in question. He adds, that though there are many Learned Men at Paris, few understand those Matters. He informs us, that M. Goulé, a Young Clergy-man of Rouen, designs to publish that Collection of Letters, and those of Nicolas Heinsius, written to the same M. Bigot. They are more considerable for the Beauty of the Latin Style, than for the Things contain'd in them.

V. The Design of this Chapter is to shew, that the Latin Translation of the History of the Council of Trent, written in Italian by Cardinal Palavicini, is very unfaithful. Father Giustini, a Jesuit of Palermo is the Author of that Version, printed at Antwerp in 1670. and made from the Second Italian Edition, which came out in 4to. in the Year 1664. The Author takes notice of several Mistakes of that Translator, and observes that the French Version of Josephus, by M. Arnauld d'Andilly, is also very Faulty.

VI. The next Chapter, contains an Account of the Specimen Historiæ Arabum, &c. publish'd at Oxford by the Learned Dr. Pocock. 'Tis an excellent Work, and M. Simon does highly commend it.

VII, VIII. He makes some Observations upon the Ratio Studiorum of the Jesuits, printed at Rome in their College in 1586. That Book is very scarce: 'Tis thought there is but one Copy of it in France, lodg'd in the Library of the Dominicans of Toulouse. M. Simon believes that Mariana inserted several Things out of it in his Book, wherein he took notice of the Defects of his Society. A small Treatise, entitl'd, De opinionum delectu, printed in the Ratio studiorum, provoked the Dominicans to such a Degree, that they complain'd of it to the Spanish Inquisition, as if the Jesuits had not express'd a due Veneration for the Doctrine of St. Thomas. The Jesuits publish'd a Second Edition of the Ratio studiorum at Rome in 1691. but without the Delectus opinionum. The Preface to this Second Edition is worth reading, because it contains the Reasons why the first was suppress'd. The Tract concerning the choice of Opinions was left out in compliance to the Dominicans, who were then very powerful in Spain. However, the Society did not despair to Reprint it, when those Disputes wou'd be over: But they increased afterwards instead of ending; and at this very Day both Parties are more incens'd one against another than ever they were; and there is no probability of a Reconciliation. Divines, says the Author, gens ratione furens, are not willing to practice this excellent Maxim, which they might learn of a Poet.

Non sentire bonos eadem de rebus iisdem,
Incolunt licuit semper amicitia.

The Author observes, at the end of this Chapter, that the Gentlemen of Port-Royal are not very exact in their Quotations, and don't much care to consult the Originals.

IX. This Chapter contains some critical Remarks upon the Writings of a Professor of the Sorbonne, who undertook to confute the Modern Antitrinitarians in his Lectures. The Author pretends that several Passages of the Scripture, alledged by the Doctor against those Hereticks, and formerly by the Fathers against the Photinians and Arians, are now of no use against the Antitrinitarians. Those, says he, who are acquainted with the present Controversy between the Orthodox & the Socinians, leave those Arguments in the Books of the Master of the Sentences, and of some other Divines, who follow him: But they ought not to be used in our Disputes with those subtle and cunning Hereticks. He alledges, as an Instance, these Words in Genesis, Ch. XIX. v. 24. Then the Lord rained upon Sodom and upon Gomorrah Brimstone and Fire from the Lord out of Heaven; and adds, that the most Learned Commentators, in these latter Times, acknowledge that these Words, the Lord from the Lord, are a mere Hebraism, which signifies only the Lord from himself, and not a Distinction of Persons in God. He does not blame the Professor for quoting the Passage in the 1st Epistle of St. John v. against the Socinians; but only for alledging it as an undeniable Proof of the

Trinity. Those subtle Hereticks, says he, will doubtless answer that there are many Divines, even among the Roman Catholics, who believe that the Passage, concerning the Three Witnesses in Heaven, ought not to be understood of a Distinction of Three Divine Persons in one Substance, but of an Unity of Consent. Whereupon he quotes Guiliandus, Doctor of the Sorbonne, the Author of the common Gloss, and Father Amelote of the Oratory, in their Notes upon that Passage. He observes that the Learned Criticks, who carefully enquired for the best Greek Manuscripts of the New Testament in the Libraries of Rome, under the Pontificate of Urban VIII. could not find the Verse in question in any Manuscript. Their Collection of various Readings from the best MSS. in Rome, is to be found at the end of the Catena Græca upon St. Matthew's Gospel; printed at Rome in Folio, in Greek and Latin. The Professor says, that Cardinal Ximenes, who inserted that Passage in his Greek Edition of the New Testament, took it from some MSS. of great Antiquity. M. Simon maintains, on the contrary, that the Cardinal did not find it in any Manuscript. Stunica, who saw all the MSS. made use of for the Edition of Complutum, being press'd by Erasmus upon this Head, could not name any one, wherein that Passage was to be found. As for what concerns the Authority of the Fathers, the Author maintains that all the African Writers, who mention that Verse, lived after St. Augustin, who had it not in his Bible. But, says he, how comes it that that Bishop, who was conversant in the Writings of Tertullian and St. Cyprian, could not see in those Fathers what our Modern Divines pretend to find in them? When therefore Tertullian and St. Cyprian say tres unum sunt, they apply the Three Witnesses upon Earth, viz. the Spirit, the Water, and the Blood, to the Three Divine Persons. Accordingly St. Augustin, following the Explication received in his Church, shews that the Three Witnesses upon Earth denote the Father, the Son, and the Holy Ghost.

X. The Author maintains, that Euthymius did not write a particular Book against the Latins, as the Gentlemen of Port-Royal affirm; and that there is no such Book in the King's Library.

XI. The next Chapter contains some Reflexions upon the new Edition of St. Augustin, publish'd by the Benedictines. The Author pretends that they have committed Abundance of Mistakes and Overights; and gives several Instances of it. I shall only take notice of the first. St. Augustin, in the 14th Chapter of his Book de Dono Perseverantiæ, quotes these Words of St. John's Gospel, Chap. IX. v. 11. Credite in Deum, & in me credite. The Benedictines observe upon this Passage, that there is in the Louvain-Edition, Creditis, You believe; but in other Editions, and in the MSS. there is according to the Greek Text, Credite, Believe. A shameful Ignorance! says the Author. Any School-Boy, who has learn'd the Rudiments of the Greek Tongue, knows that μένεται is both in the Indicative and Imperative Mood, and consequently that it may be rendered You believe, and, Believe. Our Author does not despise all the Editions of the Fathers, publish'd by the Benedictines: He very much commends that of St. Hilary ascribed to Dom Coutant, a Monk of that Order. There is at the End of this Chapter, a Scandalous Story concerning that Religious Society, which I don't think proper to mention.

XII. M. Simon informs us, that Father Bernard de Montfaucon is the Author of the Book printed at Rome in 1699. with this Title, Vindiciæ Editionis S. Augustini à Benedictinis adornatæ, adversus Epistolam Abbatis Germani, Auctore D. B. de Riviere. That pretended German Abbot is Father Langlois, a Jesuit of Clermont-College. This Chapter contains another Particular. Some Years ago the Dominicans of Rome were ready to make an Union, or rather an Offensive and Defensive League with the Gentlemen of Port-Royal, under pretence that the latter affirm'd that their Doctrine was the same with that of Thomas Aquinas. This Union would have been concluded, if Father Goudin, since Prior of the great Convent of the Dominicans at Paris, had not prevented it.

XIII. XIV. XV. M. Simon, in answer to the Bishop of Meaux, who had censured his Books, undertakes to shew that Grotius, Arminius, and the true Arminians, are not Semipelagians. He says, that he has not blindly followed Grotius, since he takes notice of several Mistakes of that Learned Man. He shews the Necessity of Critical Learning

ing to understand the Scripture. He maintains, that a Man may depart from some particular Doctrines of St. *Augustin*, without being a *Pelagian*, or a *Sempelagian*; and that he can't be charged with *Pelagianism*, without involving in the same Accusation the Ancient Ecclesiastical Writers, who lived before St. *Augustin*.

XVI. M. *Arnauld* is not the only Author of the French Translation of the New Testament, commonly call'd the Version of Mons: M. de *Sacy*, and M. *Nicole* had a Hand in it; and some say, that M. le *Maitre* was one of the Translators. That Version, says the Author, looks more like a Paraphrase than a Translation, and is written in a pure and intelligible Style; which is the Reason why it is so much esteem'd, especially by the Ladies. The Gentlemen of *Port-Royal*, if we believe M. *Simon*, who are Masters of the Art of Speaking, have but little Skill in the Critick of the Scripture.

XVII. We are told in this Chapter, that those Gentlemen, who were abused in the Epistle Dedicatory prefixed to the New Testament of Father *Amelotte*, prevailed with the Bookseller to suppress it in the Edition of the Year 1688. M. de *Perefixe*, Archbishop of *Paris*, to whom that Epistle was inscribed, being dead, they persuaded the Bookseller to print another, address'd to his Successor. I omit some other Particulars mention'd in this Chapter.

XVIII. As soon as the Jesuits appear'd in Spain, the Divines of that Country look'd upon them as Men, who brought a new Theology into the World. The *Dominicans*, who were then in Possession of the Schools, suspected that New Order; and made a Statute in Concert with the *Augustins*, importing that their Professors should bind themselves by an Oath, to teach the Doctrine of St. *Augustin* and St. *Thomas*. *Basil Ponce de Leon* (otherwise call'd *Poncius Legionensis*) publish'd a small Tract in the Spanish Language upon that Statute. That Book was translated into Latin by a *Polander*, and printed in 120. in the Year 1632. Our Author makes several Reflexions upon it, and upon that Oath; which is also taken by the Divines of *Salamanca*, and the barefooted *Carmelites*. 'Tis observable, that the same Professors, who swear that they will follow the Doctrine of St. *Augustin* and St. *Thomas*, pretend to have the Liberty of Teaching the Opinions of *Scot* and *Durand*, whilst they are paid for it.

XIX. XX. These Two Chapters contain some Observations upon the Titles of the *Psalms*. The Author lays down these Two Maxims. 1. Every Inscription, that is not to be found in the Original Hebrew, but only in the Greek and Latin Copies, cannot be Divine and Canonical. 2. Every Inscription, that is in the Hebrew Text, is Divine and Canonical, whether it was prefixed by the Writers of the *Psalms*, or by those who collected them.

XXI. The Author mentions a Book little known, publish'd in 1632. against *Arcudius's Concordia Ecclesie Orientalis & Occidentalis in septem Sacramentorum Administratione*, by *John Baptist Catumysyritus*, a Greek settled in Italy; who endeavour'd to have the Book of *Arcudius* condemn'd by the Inquisition, as being full of Errors, and favouring the Doctrine of *Luther*.

XXII. *Marullus*, a great Enemy to *Politian*, makes the Subject of this Chapter. The Readers will find a better Account of that Learned *Grecian*, and of his Quarrel with *Politian*, in M. *Boyle's* Historical and Critical Dictionary.

XXIII. The Author discourses of the *Varia Lectiones* of *Petrus Victorius*. The first Edition came out at Florence in Folio in the Year 1553. *Turnebus* gives a great Character of that Author. *Victorius* composed his Critical Books in a Town full of Excellent Greek MSS. which proved no small Advantage to him. He applied himself chiefly to the Study of the Greek Writers, whom he prefer'd to the Latin, who, says he, took every thing from them. He publish'd the Works of *Clement Alexandrinus*, at the Request of Cardinal *Marcello Cervino*.

XXIV. This Chapter treats of *Muretus's Varia Lectiones*. There are Two Works of that Author with that Title: The first is divided into Fifteen Books; the Second, consisting of Four Books, was publish'd by *Andreas Schottus* at *Augsburg*, in 1600. after the Death of *Muretus*. M. *Si-*

mon observes, that *Turnebus*, and most other Criticks, whom the *Italians* call *Ultramontains*, say a great deal more in one Page, than the *Italians* in ten. *Muretus* followed the Method of the latter. That Writer, tho' a Foreigner, born in the Province of *Limousin*, was admir'd all over Italy. He never had any Master for Greek and Latin, and made a vast Progress in the Knowledge of those Two Languages by his own Industry. There is hardly any Author, who writes in a more polite Style.

XXV. M. *Simon* mentions the Book entitled *De Imitatione Christi*, put into better Latin by *Sebastian Castellio*, and publish'd in 1563.

XXVI. Our Author gives an Account of *Bucerus's* Commentary upon the *Psalms*, publish'd at *Strasbourg* in 4to. in the Year 1529. under the fictitious Name of *Aresius Felinus*. That Book being very scarce, I shall set down *Bucerus's* Translation of the First Psalm, to give the Readers a Notion of that Part of his Performance.

V. 1. " Bonus ille qui consiliis improborum non ac-
" cesserit. nec instituto flagitiosorum vixerit, & cum
" malitiosis societatem non interit.

2. " Sed in institutione Autophyis (So he renders the
" Word *Jehova*) animum suum habet, eamque die ac
" nocte commentatur.

3. " Habebit is instar arboris in irriguis satæ, quæ in
" tempore suum fructum reddit, & foliis est nunquam in-
" arescentibus: Nam quicquid egerit, felix erit &
" faustum.

4. " At secus improbi: si siquidem quisquillis similes
" erunt, quas dispellit ventus.

5. " Quare improbi in iudicium producti haud qua-
" quam subsistent, neque stabunt flagitiosi in comitiis
" iustorum.

6. " Etenim vita iustorum cura est Autophyi: Vita
" autem impiorum disperibit.

This Version is somewhat affected; and being rather a Paraphrase than a mere Translation, *Bucerus* thought fit to add another Translation more literal. The first Verse, translated literally, runs thus: *Felicia illi viro, qui non fuit in consilio impiorum, & in via peccatorum non stetit, & in sede versutorum non sedit*. That Commentator explains most *Psalms* in a Literal Sense: Thus, for instance, he understands the XXII^d Psalm of *David*, and the XLVth of *Solomon*, as Types of *Jesus Christ*. *Solomon*, says he, is praised in that Psalm, for his Beauty and great Eloquence, for his Valour and Power, for his Magnificence and that of his Spouse, and for the Happiness of his Children. I shall occasionally observe, that when this Commentary came out, it was bought and admir'd by the *Roman Catholics*; but when they came to know that *Bucerus*, a Protestant Reformer, was the Author of it, they cry'd it down as an Heretical Book.

XXVII. This Chapter is only an Extract of a small Book, written by *Francis Balduinus* (in French *Baudouin*) against *Calvin*. *Francisci Balduini Responsio altera ad Joannem Calvinum*. This Civilian complains, that *Calvin* had publish'd some Letters, which he writ to him in his younger Years, and at a time when he did almost idolize him, prope *Calvinolatras*. He accuses him of being a Plagiary, who had only interpolated, polish'd, enlarged, and render'd into French the Commentaries of *Bucerus*, and *Oecolampadius*. 'Tis certain, says M. *Simon*, that abating *Calvin's* polite way of Writing, he was not a very great Man. I suppose he means only, that *Calvin* was not a very great Critick. *Balduinus* accuses him of several Mistakes, of confounding *Pella* upon the *Jordan* with a Town of that Name in *Macedonia*; of saying that *Sabellius* lived after *Arius*, &c. Those, who desire to have a further Account of this Quarrel, may consult M. *Boyle's* Historical and Critical Dictionary, in the Article *Baudouin*.

XXVIII. M. *Simon* gives us his Thoughts about the Commentaries of *Conrad Pellicanus* upon the Bible. He says, the *Zuinglian* School of *Zurich* had at first very great Men; whom he prefers to the first *Lutherans* of the School of *Wittenberg*, in what concerns the Science of the Scripture. Such were *Leo de Juda*, *Pellicanus*, *Theodorus Biblander*, *Bulingerus*, and some others. *Pellicanus* had been a *Franciscan Monk*: His Life, written by *Melchior Adam*, contains several curious Particulars. His Commentaries were printed at *Zurich*, in several Volumes in Folio. That Commentator keeps generally to the Literal Sense. He, and the other *Zuinglian* Divines, says M. *Si-*

men, are sometimes too Philosophical, and too much inclined to believe that the Heathens will be saved. *Pellicanus* discovers a greater Ability in his Commentaries upon the Old Testament, than in those which he published upon the New. If I am not very much mistaken, says *M. Simon*, the Desire of getting a Wife, was the chief Reason that moved him to embrace the Reformation: For in the very Beginning of his Commentary on *Genesis*, upon these Words, *It is not good that Man should be alone*, he inveighs against Celibacy, which brought so many Inconveniences into the Church. The Author gives a great Character of *Pellicanus*, and believes he may be placed among the good Commentators upon the Scripture.

XXIX. A Collection of Various Readings upon St. *Matthew's Gospel*, publish'd by *Saubertus* at *Helmstad* in 1672. makes the Subject of this Chapter. Our Author does very much commend that Book, especially the fine Remarks contain'd in the *Prolegomena*. He thinks that Critick ascribes too great an Antiquity to some Hebrew MSS. of the Bible.

XXX. This Chapter contains an Account of a Curious Book, entitl'd, *Fortalitium fidei*. That Book was written in *Spain*, in the Year 1439. by a *Franciscan Monk*. There are several Editions of it. It was printed at *Nuremberg* in 1449. in *Folio*, and at *Lyons* in 1525. in 8vo. *M. Simon's* Edition came out in 1487. The greatest Part of that Work runs upon the Controversies, that were then on foot against the *Jews*, and the *Saracens* or *Mahometans*. The Author alledges the Objections of the *Jews* against the Christian Religion, and answers them. In the next place, he relates many cruel Things done by the *Jews*, especially in *Spain*, out of Hatred for Christianity. He maintains, that Christians ought not to use any Jewish Physician. It has been found, says the Author of the *Fortalitium fidei*, that the Jewish Physicians, at their Solemn Festivals, boast of having kill'd many Christians. 'Tis true, the *Jews* mortally hate the Christians; but 'tis very unlikely, that the Jewish Physicians, a sort of Men very greedy of Gain, should be willing to lose their Reputation by such wicked Practices, 'Tis certain, the *Jews* were very powerful in *Spain*; and perhaps their great Power rais'd several Enemies, who forged such Stories to render them odious. What the Author adds, That the *Jews* have a great Skill in the Art of Poisoning, seems to proceed from the same Cause. Perhaps it might be said, that the Monks, especially the Mendicant Friars, one of whom this Author was, grew jealous of the great Authority of the *Jews*. *M. Simon* observes, as to the Miracles that are said to have been wrought upon Occasion of the *Jews*, that one Half at least ought to be rejected. The Fourth Book of the *Fortalitium fidei* concerns the History of the *Saracens*: The Author answers their Objections against the Christian Religion. There are many curious Facts in that Work, not to be found any where else. In the Fifth and last Book, the Author discourses of *Demons*, and of their Nature and great Knowledge.

XXXI. *M. Simon* makes several Remarks upon the Habits of Clergymen, occasion'd by a Book of *Dr. Boileau*, upon the same Subject, printed at *Rouen* in 1704. & not at *Amsterdam*, as 'tis said in the Title Page. The Design of many Canons, says *M. Simon*, that have been made in several Councils, upon that Subject, was only to distinguish Ecclesiasticks from other Men, who out of Vanity wore Cloaths of different gaudy Colours, and of a particular Fashion. It was thought fit that they should be modest, even in their Habits; and that their Cloaths shou'd be neither too short nor too long. *Indumenta*, says a Council held at *Poitiers* in 1396. *nimia brevitate aut longitudine notanda*. The Modesty of a Clergyman appear'd in his Cloaths, when he affected nothing that was singular, and only followed the Custom of his Country. *Clerici*, says a Synod of *Langres* held in 1404. *servent modum regionis, dum tamen coloribus aut pannis non utantur valde pretiosis, nec nimium fulgidis aut sordidis*. The Clergy did not wear then Cloaths of a particular Colour: They were only forbidden to wear Red, Green, or any other such Colour. In former times there was no distinction of Cloaths between the Clergy and the Laity: All Men of any Note wore long Cloaths, as one may see in old Pictures. None but the common People wore short ones: Which occasion'd the word, *Courtains de boutique*. None were call'd

then *Gown-Men*: But because short Cloaths appear'd by degrees to be very convenient, they grew fashionable. However, the Magistrates and the Clergy continued to wear long Cloaths: an Ecclesiastick could not wear a short Gown, reaching no lower than his Knee, without acting against his Character. It was chiefly upon this Occasion, that the Councils order'd that the Gowns, or Habits of the Clergy, shou'd hang down to their Heels: *Clericorum vestes sint talaris*. I am persuaded, continues *M. Simon*, that the long Mantles of our Prelates, and the long Trains of the Cardinals, are an effect of Vanity and Ambition; but every Body is so used to see those long dragging Trains, that none but ill humour'd Men will find Fault with them. The Bishops and Cardinals distinguish themselves thereby from the inferior Clergy. He adds, that the black Cloaths of Ecclesiasticks in the *West* are only of these latter Times; and he thinks that Colour is more proper for Monks, to shew their State of Penitence and Mortification, than for Ecclesiasticks. Our Author owns, that the Book of *Dr. Boileau* is full of good and curious Learning; but he very much questions, whether his Description of the Bishops of *France* will be acceptable to those illustrious Prelates. We don't live, says he, in those Ancient Times, when it was said of the Bishops, *Grosse de bois, Eveque d'or*.

XXXII. XXXIII. These Two Chapters, or rather Treatises, concerning Relicks and Indulgences, are very Curious, and will afford me a great deal of Matter. I hope the Readers will not be displeased, if I rather chuse to publish hereafter a large Extract of those Two Pieces, than to give now a superficial Account of them.

XXXIV. The Author mentions a Book, publish'd at *Cologne* in 1508. by *Magdalius* a *Dominican Monk*, with this Title, *Correctorium Biblie*, &c. He alledges several Remarks of that Author, and makes some Critical Reflexions upon the Ancient Books, call'd *Correctoria Biblie*.

XXXV. Father *le Long* designing to publish a *Bibliotheca Sacra*, consulted *M. Simon* about it. This Chapter contains *M. Simon's* Answer; wherein he gives him several important Advices upon that Work, which has been publish'd since in 8vo. with this Title; *Syllabus omnium Scriptura Editionum ac Versionum serie Linguarum quibus vulgatae sunt dispositarum, cum notis historicis ac criticis*.

XXXVI. *M. Simon*, having received a Copy of that Book, before it was printed, made several Remarks upon it. He expresses a great Contempt for the *Bibliothèque of Ecclesiastical Writers*, publish'd by *Dr. Du Pin*. I can hardly believe, says he, that this Doctor, who has got some Reputation among the half-learned, is the Author of that *Bibliothèque*. His Extracts are so full of Faults, that I thought he had only pointed out to young Scholars some Passages in the Books, of which he made those Extracts. That Author does not seem to understand *Latin* in many Places; far from understanding *Greek Books*, which he has also abridged. Our Author takes notice of several Mistakes, committed by Father *le Long*; and criticizes upon him with great Freedom.

XXXVII. This Chapter contains a Discourse sent, or supposed to be sent from *Holland*, to a Learned Gentleman at *Paris*. The Author undertakes to vindicate the Hebrew Bible, publish'd at *Amsterdam* in 1705. by *M. Vander Hoogt*, against a Critical Analysis of that Bible, inserted in the Supplement to the *Paris Journal* in the Year 1707.

XXXVIII. The late *M. du Hamel*, publish'd at *Paris* in 1699. a 2d Vol. of Literal Remarks upon the most difficult Passages in the Scripture. *M. Simon* makes several Reflexions upon those Notes. Among other Things, he blames the Author for Censuring *Mercerus*, because upon these Words of *Job*, Chap. XIX. v. 25. *I know that my Redeemer liveth*, &c. that Commentator follows the Jewish Interpreters, who do not believe that this Passage ought to be understood of the Resurrection. The *Jews* are no less persuaded of the Resurrection of the Dead than the Christians; and yet none of them did ever alledge those Words to prove that Doctrine, as *Gerard Vossius* observes.

XXXIX. XL. XLII. In the Four last Chapters, *M. Simon* answers a Book, which the Abbot *Faydit* writ against him. I need not give an Account of that Dispute: It runs upon several Subjects, that have been frequently treated of. I shall only observe, that *M. Simon* does not believe, that Purgatory can be proved by the Scripture, without the help of Tradition.